PALM SUNDAY.

Sermons and Services in the Different Churches.

CHRIST AND CHILDREN:

"A Man of Sorrows and Acquainted with Grief."

CHURCH OF THE DISCIPLES. THE WORTH AND WORK OF CHRISTIANITY-

SERMON BY REV. DR. HEPWORTH. Hopworth preached yesterday morning from Mark x., 15-"Go ye into all the world and preach the gospet to every creature." He said that arvelious spread of the Gospel was not to be acounted for by the ordinary historical criticism, but mly by the admission of an eminently divise The extraordinary circumstances of Christianity-first, a teacher; second, a cross-teemed very shight causes for such a majortic and royal effect. But when we consider that from Sips of that Teacher came fundamental truths, ed forth with an irresistible power, and that he nature of man is such that he will grope through ale error and never be satisfied till he discovers e last truth, you see a good and sufficient reason the marvelious success which Christianny has as a system of thought and as a mode of life. Chrisow thrown upon all the ages of history. The lives of the sposties were revelations of self-denial, and many of them ended in a flerce and dreadful death. It you mant an ear of corn and tond it carefully you and that it will give you back a harvest that will dely all computation to calculate the number and extent. But if the world were disposed to tread upon the sprouting corn as they saw it coming up its progress would be greatly retarded; atched and placed out of the way of travel; would be watched night and day until the world came to its senses and saw how great its need of that which it had rejected. It was so with Christianity. The truth at was planted with se great an effort was scorned, but at last the whole world saw how great a mistake had been made. One hundred years after the death of Christ over five hundred thousand had been converted to the new system throughout the world. By middle of the fourth century that 500,000 had sached to 10,000,000, and from that time onward the, rease has gone on so rapidly that one-querter of entire population of the globe kneeds before cross as a symbol of its faith and of its ultimate mph, and gives an oarnest of the approach of that when every knee estait bow and every tongue ers the glory of Jesus Christ, of God and the uni-

cay when every knoe shall bow and every tongue confers the giory of Jesus Carist, of God and the universal Father.

It seems strange, when we think of it, that the suffering of one should be necessary to the salvation of the other. We cannot avoid an emotion of surprise when we think of the shadow of the cross on Calvary shedding a light of glory on the human soul in heaven. Still this is not surprising, and has its analogy in the physical world. It we stood on the desert of Schara and saw that vast plain of sand, stretching from horizon to horizon, we should say at lirst that it was a uscless blank space on the surface of the world. But when we get on the shore of the Mediterran-an and expect to find a climate like that of our Northern States, we find that there are the snow-clad Alps and the climate and the fruits of the tropic. There could not have been any Southern Europe if the soft breeze had not blown from torrid sands, and by their breath had make those vine-clad hins of Italy a possibility. The question then comes back to us, Wby was Christianity succession? That question can be partly answered by saking another. Wby have all other religions failed? The religion of Greece is like the spectral shadows that vanish before the rising of the sun. The religion of Rohammed depended upon the edge of the sword, and when the sword edge became dail, or when other swords were found sharper still, it sunk down into diter and complete decay. There is a law under sail these changes, and it is the survival of the fittest; that when is the fittest to live will survive. There is no reason for the system of Christianity except that it is worth more because if will do more. It was had everything against it except that it is right, and upon the strength of that lact alone it has won its victories. We may hamely, its work and its worth, it is by this it claims the allegiance of those whom it addressel. There are three great facts in it that are safe from all attack—namely, God. Carist and immortality.

If you would know wha

MASONIC TEMPLE.

THE PREACHING OF THE CLOSS, ITS SIGNIFI-CANCE AND ITS EFFECIS-SERMON BY MR. O. B. FROTHINGHAM.

O. B. Frothingham read several extracts from the ancient Scriptures of the Hindoos and Persians, An extract of the Hindoo records said :- "Foolish are they who are perpetually inquiring where the Delty resides: for though the forms of faith are different God is always the same." In a passage from the Persian anthology the following words occurred:-"No one has ever ponetrated the secret of the great

In treating the subject of the preaching of the cross, its significance and effects, Mr. Frotbingham said that the cross is one of the most aucient of re ligious symbols in the world. But it has been only the time of Constantine that the cross becam the almost universal symbol of religion. The Caris lian meaning of the cross is sacrifice, the suppression of impulse and the domination of the Joyous side of man's nature. It is a symbol which stands for the act accomplished and the work performed-a sign

man's nature. It is a symbol which stands for the act accomplished and the work performed—a sign of self-marifice and of salvation. The cross is planted in the idea of sin—of an offence against God the Perfect Being. Man's sinfulness is the cardinal idea of Chriptiannty, and without this idea it is nothing. But this idea is far from being a universal side. The wise men of the vast Chinese Empire, the Greek and Roman philosophers and many other nations of the ancient world knew no such ward. The wholesome Greeks spoke only of imperfections. The fearful loca of man's sinfulness belongs only to the Semitic race. It cames to us with the idea of a personal dod; of a God between whom and man there are thought to exist the business relations of dealor and creditor. In contrast with this take the pantheistic ideas of India, China, Greece, Rome, and we find ho Such spectre as sig. the cross loses its significance.

SIS STRALS IN AMONG THE HERRAWS.

At a comparatively late period of their instory the idea of moral light and darkness stole in from Persia among the Hebrews. Those two principles were represented as being at eternal war with each other; the light was good, the darkness old; the former swas obselved to the individual God, the laster disobedience of sin. By the idea of sin it Decame meritorious to pit down all aspirations of the flesh after happiness of self-indologence. The cross is the Symbol of the idea that the Prince of Light deed to confound and conquer the fiend of darkness. This idea of dualism is not known in science, ethics or philosophy—on the contrary, it is found that all things work narmoniously together in the economy of the universe, take away hins idea of dualism and the proaching for the eroes loses its significance. Historically viewed, the cross heating suddees, repoining overflow, On the margin of the accient Nile atood a cross to mark the height of the rising waters as they lowed onward from the neighboring mountains to the fertile valleys of Egypt, and when the great bod in the inhabitan

god for having blessed the land with a secure, pientirul harvest.

CRUIST'S CROSS CARR WITH HIS TROUBLES.

In the life of Christ there is no word about the cross
tils toward the end of His career. Naturally he was a
being of the most happy, joyone, exuberant dispesition—a whole, hearty, cheerful man, who entered
into the pleasures, pastiness and joys of the people.
Even when the shadow of the cross was thrown
athwart his path and dast its sombre image on his
face joy reigned in the heart within. To be siways
grittening one's leelings and actions, even though innocentity, is an await thing. Men have,
from a manuach seese of duty, made life
as empty of pleasure, barren of joy and
disgusting as possible. The more though
that the only life you maye to lead, or can lead, is this
world, is all wrong, is a dreadud alternative to think disgusting as possion. The mere thought that the only life you mave to lead, or can lead, in this world, is all wrong, is a dreadled atternative to think upon, and constitutes a principal reason why men are no happing than we find them to be. Man's desire for sunstine and joy is irrepressible; it is inherent in human nature. By this universal craving of the soul for joy it would seem to justify the people in taking it for granted that innocent pleasures should be induled in. Mr. Frothingham believed that the preaching of the cross ought to coase, because it is a symbol of groom, ansterity and corruption. Let there be created for the Sendi of the people things of leveliness, grandeur and purity, to charm them away from the patts of vice. In it is what the moral reformer wants to do; and he desires to have the horaries, galleries and museums thrown open on Sunday, so that the faird worked laboring classes hay enjoy the beautial creations of men's gening as they do now in Europe. The sim of reform, should be to make the pursuit of Injwiedge an agreeable one. Let this idea be acted been and reflections will be sought rather than avoided.

PLYMOUTH CHURCH.

THE FATHERHOOD OF GOD- SERMON BY HENEY WARD BEECHER.

If God owns us, so do we own God, said Mr.

Beecher, for love is ownership, and every being that desires to recogn ze God as his father has rights in Him. Myriads live to whom this fatherhood is fruitess; but the fault is their own. The collier who lives in the bowels of the earth may not see the sun, but it shipes with warmth and health for every man. There upon moral relationship; for He maketh His rain to fall alike upon the just and the unjust There was also a disciplinary fatherhood of God. There was a continual operation through-out human existence of great moral laws obedience to which brought joy, and disobodience pain and sorrow. These laws were so numerous as to lie over the moral world thick as nerves about the human body, and he who fitted himself to them most thoroughly and easily clothed himself with something of their potentiality. Old theologians taught that God reigns for the augmentation of His own glory; that the choirs ground Him were all the time telling Him how splendid He is and how good He is, so that every place He turned reflected Him as a mirror, and Ho was constantly saying, "How handsome I am, how beautiful I am, how spiendid I am, how good I am."

place He turned reflected Him as a mirror, and He was constantly saying, "How handsome I am, how beautiful I am, how splendia f am, how good I am." This, Hr. Beecher held, would be concent, and it would be as much more than the conceit of men as God is greater than men. God, he held, does not reign for His own glory, but aits in the centre of universal affairs for the aske of ministering to everybody, high and low; and the central principle on which He administers His government is that pain and penaity are education. "If you endure chastening God desieth with you as sos," says the Bible, and again, "the way of the transgressor is hard." So those who in a motospiny cort of way, thought God was too good to punish them for ther sins would find their mistake. God would punish, not for the sake of punishing, but to save the soul, just as the loving astret punishes the child that it may be led from evil ways. Nothing marked fault so quickly as love or was so closely critica's.

Sentitual Nantymeath and the approach relationship to mankind, an outshin pagand visiting power—a power to manifest itself not only to mon in general, but to individuals personally. This power so affected the soul that the man became as positive of the existence of God in him as if He were visible to the outer sources. This feeling was not continuous, but came and wont as some distant inclody is borne to the listening oar in snatches, lading into silence. Many men did not experience this conviction, because of the wirl and din in which they lived, the whole of their being absorbed in the outward existence. He had not experience this conviction, because of the wirl and din in which they lived, the whole of their being absorbed in the outward existence. He had not been used to the site of the punishing which rendered the brain thinner, more seasitive, less leathery, permits the light to shine through from the other world. The dyine olton believe they see celestin forms and hear sweet music. Why should we not agree with them? He would be not agr

when they died, and they had not improved on the other side.

The whole heart, Mr. Bescher said, yearns for these things.

In conclusion Mr. Bescher impressed upon the minds of his hearers that to every man who desired floud for a lather he held that relation. Churches and creeos were only helps to goodness; they were none of them essential. One could get up into a cherry tree easily with a step ladeer, but the boy who chose rather to climb reached the fruit just the same, and it did not matter how he got there. So it was with these organizations—they were ladders only. If a man became they safact, even though the bishops and priests cid not know him. "Though Abraham he ignorant of thee, and Israel recognize thee not, doubtless he is your lather."

FIFTH AVENUE BAPFIST CHURCH. CHRIST'S ACQUAINTANCE WITH GRIEF-SERMON BY THE REV. DR. ABMITAGE.

The Rev. Dr. Armitage preached in his usual logical and forcible manner on the subject of "Christ's Acquaintance with Griet." He took his text from Issiah, lill., 3-"A man of sorrows and acquainted with tleman, was the ear in Isaiah's soul! The bending seer listened and there came floating down to him solemn, low wailines of grief from the bosom of the unborn future. Sobs find sighings find their way out of its veiled recesses and melt him into the pathos of tears, while in stifled notes his lyre repeats the heartbreakings of the "man of sorrows in his acquaintance with grief." One says of the evangelist prophet that he is an eagle of the sun, and his nest is in Calvary; but, while this is beautifully true, his muffled voice in the text is that of the widowed turtle dove mourning in the shade of the cross. The theme which the prophet us to touch it with solemn reverence. In Isaiah's one effort to tell the story he embraces the whole conception in the fewest words, "a man of sorrows and ac-

No other words which he could have chosen were sofficient to supply the personification of his nightly figurative sentence. Not only does he utter votumes made up the fibre and staple of his life, but you cate

in denominating Jesus a man of sorrows, as if he made up the fibre and staple of his sife, but you cate the profound and unparalleled thought when he personal greet; thus endowing it with thring attributes, and making it an intimate personal acquaintance of the "Man of Sorrows."

The casence of grief is moral pain. Grief, simple and pure, is felt as the heart bleeds under the loss of friends, while grief complex may be mixed with charging or anger. Grief may be very transient and noute, or it may be chronic and abiding, but its violence is generally proportioned to the suddenness of its onice. When it fills all the chambers of the soul it is overwhelming; it is like the dark side of a planet, which cannot be seen tail relieved by the light of another which it eclipses. When a soul is overtaken by paroxysims of grief its effects are foliupog all the bodily functions. The heart and lungs are thrown as into a state of stricture and suffication; so great is the oppression of mental affliction that the whole chest will feel as if bound with a strong cord. The breathing becomes long and deep, as if air enough could not be inhaired, and frequent sighing proclaims that the vitals have been stricken with calamity. The lungs need solurgement to facilitate the passage of blood through them had thus alleviate their own poin and that of the heart. So remarkable is the effect of deep grief on the heart that we call it hearinable, notil the polsations of this organ thrill with a sharb distress, or the victim has died, as we say, heartbroken.

Grief is a thing that others taan mose who endure it can read and interpret. The visage becomes distorted dinder its action, and takes an expression of gloomy suffering strikingly significant of the parallel than the grief and the secretion of floods of tears and convulsed sobblings; or if this cotted and the more virious, for the energies of sorrow concentrate till they have besumbed all the actions of these, its dife intinucies, and this intimucy between "grief" and "the man of sorrows

less of these, its cire intimacies, and this intimacy between "grief" and "the man of sorrows," opens to us

CHRIST'S WONDERFEL CAPACITY FOR SUPPRISO.

This thought leads us at once to contemplate Christ's intense humanity, and not only that, but the elements of that soul were of the grandest and mightient order. The sympathy which a high human spirit nas with grief is proportioned to the magnitude of that spirit's powers that the greatest and profoundest human soul has the largest capacity for suffering. Men of loeble and afterow natures cannot suffer much, cannot enjoy much, because their perceptive power is small and their consciouses is on so limited a scale that their sensitiveness is dwarfed. The least conscious soldom laugh and selected sorrow, while the most conscious sert me most succeptible both to pleasure and pain, showing that the inual regular scale. The great and primary cause of Christ's sorrow and grief was the rin of others. It was not his own griefs which lie carried. "Surely he has borne griefs and carried our sorrows." Because there was no mitive sin in His nature there was no sorrow, no grief, as of accessity. Sorrow and grief in an absolutely holy nature would be uncurrand even monstross, except as it may be voluntarily assumed and endured for a purpose. Who ever heard of an unfailed man "as acquainted with grief" it was in his spresentative character only that our Lord was a "man of sorrow and acquainted with grief" it was the sines, but it was for our "sine;" He was wounded, but it was for our transgressions: lie was wounded, but it was for our transgressions: lie was

TABERNACLE BAPTIST CHURCH. ENCOURAGEMENT FOR THE PAINTING-SERMON

BY BEV. ROBERT P. HULL. Rev. Mr. Hult, paster of the Tabernacie Baptist Church, presched upon "Encouragement for the Fainting." His text was Rebrews, xii., 3-"Consider him that endured such contradic tion of sinners against himself, lost ye be wearied and faint in your minds." To every soul there come longings after a nobler life. Thought without feeing within them the stirrings of lofty aspirations. Some of these aspirations they pirations. Some of these aspirations they have striven to realize. They have resolved to be better, purer, nobler than they ever were before. They have struggled after a higher life. But all their efforts have been failures. There are doubtless those present who know the bitterness of broken promises, of disappointed hopes, of unkept resolutions. They know the sadness of the latiere of their best and horiest endeavors. They know how discouraging it is to feel that sin is too powerful for them. It is one of the saddestthings on earth that any should raise their hand against their own life, but a sadder thing lies behind the suicidal act—It is the despair of a suicidal soul. A soul filled with disgust for the world, disgust at its own acts, and still feeling that it cannot avoid those acts. Many would be willing to encounter the storm and the billow if they could be assured of a successful termination of their voyage. To such discouraged ones the text comes with words of cheer. Consider him who Himself was personally acqualinate with trial and who promises help to us. He was tempted in all points like as we are, but without sim, the was made perfect through suffering that having suffered, being tempted. He might be able to succerthem that are tempted. He might be able to succerthem that are tempted. Perseus came down through the air to rescoe the chained Audremeda, and so also Jesus came down from heaven to save us in our directory with us in our suffered. Perseus came down through the air to rescoe the chained Audremeda, and so also Jesus came down from heaven to save us in our directory with us in our suffered. Perseus came down through the air to rescoe the chained Audremeda, and so also Jesus came down from heaven to save us in our directory. Since Carist suffered He is therefore fitted to sympathize with us in our suffering. This is why He was made like unto His brethren, that He might be a mercital and ainfull high priest. Prepared thus to sympathize with us He has abinty to help us in all our trials. Men h striven to realize. They have resolved to be better,

ciful and taithful high prest. Prepared thus to sympathize with us He has ability to help us in all our trials. Men have struggled against sin and have been evercome, till, at last, looking to Jesus for help they have been able to shout everlastingly, "In all these things we are more than conquerors." He declares He with help us if we trust in im. When we cry out in despair, "Oh, wretched man that I sin, who shall deliver me from the body of this death?" we may hear the auswer, coming like a benediction, "I thank God through Jesus Christ my Lord,"

ALL SOULS' CHURCH. INTEGRITY IN ALL ITS WORLDLY AND IDEAL

USES-SERMON BY THE REV. DR. BELLOWS. The Rev. Dr. Bellows, at All Souls' Church, preached n integrity in all its worldly and ideal uses. Retool his text from the twenty-sixth Psalm, first verse-"Judge me, oh Lord, for I have walked in mine integrity. I have trusted also in the Lord; therefore of the uses of the word "integrity," whose significance, he explained, resched much further than wa generally supposed. Not only that it meant morality, but also a certain entireness, oneness and wholeness in its practice. It conveyed the idea that he who possessed it was possessed by it also. It was a thoroughness and completeness of being in which

riendship where in reality you are hostile; to cheat under the forms of love, and to be under the forms of truth. Indeed, it would be unfortunate if integrity could be always immediately profitable. What dignify and worth would writte possess it it could always be accompanied by ease, pleasure and profit?

MADISON AVENUE PRESBYTERIAN

CHURCH. CHRIST'S RECOGNITION OF CHILDHOOD-SER-

MON BY REV. WILLIAM LLOYD. The Rev. William Lloyd preached on "Christ's Recognition of Childhood" to a large congregation in the Madison Avenue Presbyterian Church, taking for his text the familiar verses, "Then were brought unto Hen little children, that he should put his hands on them and pray; and the disciples roughed them. But Jesus said, Suffer little children to come uuto me and forbid them not; for of such is the kingdom of Heaven." Whatever will keep childhoo or manhood away from Jesus Christ us of the parious and bigoted spirit of these disciples, and not that of the Master Himself. The act of the Jewish mother in bringing their little children to Carist snows the great privilege and duty of all parents to-day. Bring your children to Jesus, first by consecrating them to his worship and service. I look with pity upon the han or woman who does not regard the advent of a child into the nousehold as the brightest ray of sunsume that can enter their doors. The angels look down upon no diviner or more beautiful sight than that of a pure and holy mother on bended knee consecrating her infant to the God from whom it came. We should bring our children to Carist by bringing them under the tellenees of the Church in all its activities. They should be made to feel that the sermon is intended for them as well as toe Souday school, George MacDonsid speaks with the utmost severity of those preachers who fail to reach the hearts of their chindran hearers, and there is justice in his rebuck. The memorizing of fundamental decrines without a thorough knowledge of the meaning of the terms used is often worse than useless. In a Sunday school infant class, bot long ago, a visitor asked one of the children who made her. The httle girl heatiated for some time, and then said she did not know. Another-child raised her hand and said, "Piesse, ma'am, the bey that God made isn't here to-day."

The text which I have read I consider one of the most glorious in the Scriptures. Ours is the only region that recognizes the importance of callebod. great privilege and duty of all parents to-day. Bring

THIRTEENTH STREET CHURCH. PRACTICAL ATBEISM-A SERMON BY REV. & D. BURCHARD.

Rev. S. D. Burchard, D. D., of Thirteenth Street "Practical Athersm." taking for his text, Pasime, bit. -"The foot bath said in his heart there is no God," He said that in nothing did the difference more strongly appear between the truth of God and the opinions of men than in the comparative estimate which was made of the wisdom and folly of human character and conduct. According to the maxims of the world's philosophy ne was the wise man who sagaciously devised and vigorously executed somscheme of secular aggrandizement and who skillully employed his own resources and dexterously guided the technige and passions of men to promote his own wishes and efforts. The sagacity of such a man may be employed about the interest of a state or an empire; he may be deeply learned in the acteode of government as well as in numan nature; he may bring light from the past to since on the present, and in the darkest hour of a nation's peril ne may be able to pilot the vessel of state to a sale mooring, and als name may be upon every tongue; but, nevertheless, there may be that in his character which stamps him in the eyes of food with the mark of egregious foily. It he has neglected the future for the waxe of the present the fibre ways he to a fool. Such a one says in his heart "there is no God," and a dental of God in this life is practical atheism. The scheme of secular aggrandizement and who skillully

preacher then referred to those who waw in this world traces of design and who denied the existence of a designer. In vain does the bad man asy in his heart "there is no God." He is contradicted by all without and all within him, by the still small voice of conscience; by the great voice of universal man and by the testimony of nature.

Then, asked the speaker, are not the votaries of pleasure the counterpart of the fool who says in his heart, "there is no God?" The ofference celeween them and those who publicly avow their atherate sentiments is rather nominat than real. Dr. Burchard then turned to the deigt. The bare mention or what its votaries should be is the bitterest of sarcasing upon what they really are. They have much regard for God in words, but they have little in reality. The boasted display of the dejet's religion is only the freshwork which has grown up amid the coldness of his own abstract speculations, and disappears before the heat of passion or is trodden under foot in the bastle and furry of worldly business. It has no tendency to elevate the character and no power to save the soil.

"We preach Christ and Him crucined, and tell you plainly 'there is no other name under heaven whereby you must be saved."

CHURCH OF DIVINE PATERNITY. GOODNESS TRUE GREATNESS-SERMON BY THE

REV. DR. E. H. CHAPIN. The Rev. E. H. Chapin, D. D., paster of the Church of the Divine Paternity, Fifth avenue and Forty-fifth street, preached from the text "Who went about doing good," the words being a portion of Acts x., 38. The preacher said that we need not be told who went about doing good. It was the Messiah who stood upon the shore of the lake, preached upon the slope of the mountain, healed the sick, raised the coad and opened the cycs of the blind, who so absolutely and so peculiarly went about doing good. Thus it was all through the Saviour's careerail the way to the cross, all the way to that last prayer lie uttered on that cross, all the way to that last prayer lie uttered on that cross, all the way to that last prayer lie uttered on that cross, all the way to that last prayer lie uttered on that cross, all the way to that last prayer lie uttered on that cross, all the way to that last of the saviour. He said that goodness is true greaters from a different standpoint, the commonplace estimation being that those who are adroit and smart in their delly work are to be considered great. Stealing and lying can hever be great. It a man steals \$10 he is called a third, but if he embezzies \$1,000,000 he is a genius. There is the too feeble recognition of the fact that a man who soffers for humanity is not great. Let us not censure the home, that is given to those who deserve it, nor to intellectual greatness, but a high intellect with a bad heart has the power of Satan. We must not affirm that men do not reverence goodness, as they do reverence it when they see it. The human heart recognizes the crucifed Christ, and the minence of his rotigion is the textimony of the homage which he receives. It is needed that we should recognize the fact that goodness is the only greatness.

TRINITY CHURCH.

CHRIST'S ENTRY INTO JERUSALEM-SERMON BY

The Palm Sunday devotions at Trinky Church consisted of the ordinary morning service, which was conducted by Rev. H. B. Hitchings, Dr. Dix's assistant. Notifier had the musical services any special leature. They consisted almost entirely of Gregorian chanting, and the resources of the choir were not in any way expanded. The church, too, was undecorated, and there was nothing to distinguish the service of the Sanday before Easter from those of any other abouth to the year. Two sprigs of palm rose from the base of the cross and a vase of flowers stood on either side, but there was no other attempt at deceration either within or outside the chancel rails.

Rev. H. B. Hitchings preached a short sermon Christ's triumphal entry into Jerusalem. He took his text from Matthew xxi., 10-"And when he was come into Jerusalem all the city was inoved, saying Who is this?" That Christ, said the preacher, was the Son of God-nay more, that He was God Himselfness and completeness of being in which the Pharisces and Sadduces of the whole body and mind were absorbed. The whole body and mind were absorbed, the whole body and mind were absorbed. The ware bears that the control of the presented outward good hubbts because they were necessary to a good souis position in life. Even affection, laye and all such excellent equalities did not hoosaarily constitute a man of integral, beart and as affectionate temperament were not always to be depended upon in respect to integraly. The most proper and all such as the position of Christian is the state of the manufers and the position of Christian is the position was something which the Pharisees and Sadducee could not comprehend. That His character was per-

increased in volume as year followed upon year, as are succeeded to age. Ask Moses and ne gave answer that he was the seed of the woman that would crush the nead of the serjent; ask David, and he replied that he was the King of Glory; ask I sainh, and his reply was that he was Emander; ask Danie, and he nessed the Meshah; ask John the Baptist, and the response was the Lamb of God; ask God the Father, and from his throne, above the would answer, "This is my beloved son, in whom I am well pleased." Even the devils from their depths of woo would bear testimony to his greatness and power. Should we, therefore, wonder that such a One should enter God's chosen city—in triumph, and that the hand uplifted against film should be palsied? Rather set us wonder that latigo man should nave daren to resist fills influence and power. Let us stand appalled as we reflect that large man should nave daren to resist fills influence and power. Let us stand appalled as we reflect upon the sin of those who had dared to nail the Son of God to the cross. But what practical lesson, asked the preactior, came to us from this entry of Christ into Jerusalem that would give us comfort and strength? The entennes of our souts beart us on every hand—sin-in lists, the pomps and glorios of the world, the devil ever ready with his suggestions of evil. What we needed was strength to resist the tempter; a strength foreign to ourselves and which came from God.

ST. STEPHEN'S CHURCH. SOLEMN SERVICES AND SPLENDID MUSIC-

BLESSING THE PAIM. At St. Stephen's Church, Twenty-eighth street, ear Third avenue, the body of the edifice and all its galleries were Biled to their utmost capacity. No sermon was preached, but Rev. Dr. McGiynn, chief celebrant, assisted by Fathers Curran, Mahoney and Colton, conducted the services. The blessing of the followed immediately after the priests came into the church. As they approached the altar they sang "Hosannah to the Son of David!" This was fol by the procession of priests and acolytes down the Church, bearing palms in inals asso of the Charen, ocerning pains in their hands, while the choir, under the direction of Mr. Henry it. Thunder, rendered the "Collegerunt Ponthees" and "Sanctus Benedicius." This was succeeded by the Gregorian chast, "Gioria, Laus et flonor," the priests chanting in the body of the church while the choir and boys were in the vestibule, representing the chorus of the multitude, Leaves and branches of the palm which had been blessed by Father McGiyan were then distributed among the entire congregation. As the priests re-entered the church the choir sang "ingrediente Domino," and then was celebrated the high mass peculiar to the day.

The music of this mass was composed by Reinecke, and this is the second time that it has been sung in this country. It is to be repeated again on Holy Thursday.

At the termination of the mass a long gospel was read to lied of the accestomed sermon. At intervals during the gospel reading the priests chanted and were answered by the choir, stationed in the rear gallery. After the passion and the offertory the "Infammatus," from Rossinile "Stabat Maiser," was most effectively rendered by Miss Annie Borie, principal soprato, and a chorus consisting of the loid choir.

The postiude was sung by Mr. H. G. Thunder and Mr. Ouein. their hands, while the choir, under the direction

CHURCH OF THE HOLY CROSS.

CLOSE OF A MISSION-SERMON BY THE BEV.

PATHER DINAHAN, O. P. At the Church of the Holy Cross the mission which has been in progress for the past two weeks was brought to a close with very interesting cere-monter. The devotion known as the forty hours' adoration was begun at the solemn high mass, at half-past ten o'clock. The altars were specially decerated for the service and the church was filled to overflowing with worshippers. The mission was conducted by the Dominican Fathers, Rev. Fathers Bokel, Dinahan, Quinn and Hoban, and during

the two weeks it continued drow at all hours of the day and evening immense congregations, it being lound necessary nearly every evening to hold "overflow" sorvices in the basement chapet. As a result there were between eight and nime thousand communicants, and nombers or absentees from rengious duties were restored to the flock, after even as long as twenty years of undifference.

The sojemn high mass was celebrated by the pastor, Rev. Father McCready, Rev. Father Campbell being deacon and Rev. Father Duugherty sub-deacon. After the mass was concluded there was a process.

of the miracle, and then explained how the Savieur alterward went to Galilee and continued to perform miracles by healing the sick and curring the blind who were brought to Him. All these miracles were only preparatory to the greatest miracle of all, which was the institution of the tlessed encharlist. In this sacrament of this love we had the source of all tool's treasures opened up to us, for we had in it the very body and blood of Christ thinself. The preacher went on its speak of the infinite goodness of God in giving such proof this love and of his declays that men's souls should be saved. The preacher appealed carnestly to the congregation to recuprocate the love which Jesus showed in instituting the blessed sacrament, and exhorted them, now that so many of them were restored to the friendship of God after confession and communitor, to continue steadhat in the good resolutions they had formed, avoiding all occasions of sin and pursuing a course of hie that would in every way be pleasing to Almighty God.

ST. PATRICK'S CATHEDRAL. St Patrick's Cathedral, in Mott street, was literally trammed from the alter to the doors. In the state dreds of devotees who could not procure seats knett during the entire service on the bare boards. Of ourse, there was an entire absence of floral or other decorations. The altar was draped to purple, and ground to relieve it from utter darkness. Before the ceremony of the mass the ceremony of blessing the ceremony of the mass the ceremony of blessing the palms was performed. Then the ushers went through the alses distributing them. Owing to some irregularity a consignment of genuine palms from Florida was not received, and a species of our northern hemleck was substituted. Rev. Father Kearney was the celebrant, the miss chosen being Weber's Mass in G. There was a quartet choof, consisting of Miss Vou Hamburg, soprano; Mrs. Unger, contraite; Mr. Berain, tenor; Mr. Urchs, basso, and Mr. John White, organists and conductor. Rev. Father Keane read the gospel which marrates the passion of the Saviour. There was no sermon.

THE OPPONENTS OF DRINK.

MEETINGS OF THE BLUE EIBBON AND AMERICAN TEMPERANCE UNIONS.

By speech and song the American Blue Ribbon By speech and song the American Blue kibbon amused and instructed a very large audience in Tammany Hall yesterday afternoon. The chair was taken by the President, Mr. John Noble, and after the reading of a psalm and prayer by the chapiain of the union, Mr. William Itutchius, who is extensively known as "the Lightning Calculator,"
Professor Thwyng, of Brooklyn, gave at some length
his reasons for being an abstainer from the use of intoxicating drinks, stating that his scruples were that dram drinking was an offence against society and against God. He gave a point to these reasons by reliting incidents in the career of friends of his who had died from the effects of delirium tremens. Mr. Francis Murphy, of Brooklyn, and Dr. Crookes followed in

The principal event of the meeting was, bowever, the presentation to the Rev. W. B. Affleck by Mrs. Emma Gates Conklin of 'a handsome full-jewelled gold watch. This presentation was made on behalf of the union, and Mrs. Conklin, in the course of her presentation speech, which was delivered with a traceful elecution, said that she had been deputed by the society to give expression, on their behalf, of the high eateem and regard which the society had for

he was proud to stand on this platform as a temperance man-a gospel temperance man. Nine years enable him to speak from the same place; now he was only inspired by pure water and the sacredness of every organization that tended to develop and encourage the temperance sontiment. This world, he said, is a great sheepfold, and he would not stop to inquire whether it was an Episcopalian shepherd, or Catholic, Presbyterian, Methodist or any other kind of shepherd who exerted himself to save fallen humanity. The temperance reform is progressing with unexampled success in Pittaburg, where he was converted by Francis Murphy, and other places in Pengverted by Francis Aurpny, and other places in Pengsylvania; in Cleveland and other points in Onio; in Coural New York, especially in Utica, where he had delivered addresses at axty successive meetings, and where liquor raisons were closed and turned into temperance revival camps, where saloon keepers had sigued the pledge, and where the whole community were quick with the lite of temperance work. He would gen whiskey as he would gent the smallpox, because it kliss his fellow men. He heid that there was no safely in what is called moderate drinking—stop it all absolutely or there was danger of falling into the abyse of habitual drunkenness.

The President said he was glad to announce that a prominent physician of this city, who did not wish to nave his name disclosed, was prepared to cure gratuitusly persons shifted with want he called the discussion intemperance upon sending in their names to the officers of the union.

A. S. Brance, of Albany, Chief Templar of the state of New York, discussed the moral, social and political posts of the chaperance question. He contended that the licensing of places for aching intoxicating drinks was simply logalizing crime—a crime he considered to be the greatest in this day and generation, in ospeaker gave a history of the temperance moyament since 1808 to the present time, and claimed that from the Washingtonian movement, in 1840, it was marked by a continued successes. sylvania; in Cleveland and other points in Onio; in

IN AID OF THE ORPHANS.

A circular letter from Right Rev. John Loughlin, Bishop of Brooklyn, was read in all the Catholic churches of the diocese of that city yesterday, calling upon the inithus "to contribute generously on Sunday next at all the masses and at vespers to the aupport of the orphan asylums."

PREPARING FOR EASTER.

The Eixty-seventh Mission School attended the Church of the Transfiguration yesterday afternoon. After a rebearsal of the exorcises which will tak place at the church on Easter Sunday the school wanderseed by the Rev. Dr. Houghton and Mr. Burk superintendent of the Sunday School.

FUNERAL OF TED ALMOSTE.

The funeral of Edward Middleton Almonte, the first lown of Barnum's circus, better known as "led" Almonte, who died of consumption on Friday, at his late residence, No. 121 Tuird avenue, took place yes terday afternoon. All the morning the house was thronged with members of the profession, who called to pay their last tribute of respect to the dead. His old friend Frank Walttaker, and James Meiville and James Cooke, the equestrians, who were with him when he died, and Tony Pastor were present, and each contributed some floral offering. Mrs. Pastor went a beautian harp of unseroses and violets, and time. Elike Dockrill a wreath and crown. The oody was nitd in a handsome rosewood coffin, with half extension silver handles, and fined with white satis. On the ird was a small silver plate, bearing the inscription:—

E. M. ALMONYR
Died April 12, 1878,
aged d5 years.

The funer-il services were consucted by the Rev.
Dr. John Kramer, of the Wanwright Memorian Episcopai Church. They were very largely attended by the members of both Baranus's and the London Circus, all of whom guanifestoi genuine sorrow. The to pay their last tribute of respect to the dead. His

SPRING'S FIRST BLUSH.

CROWDS OF PROPLE ABBOAD IN THE PARKS AND ON THE AVENUES-BOATING ON THE

The summer weather of vesterday brought thougreat thorougutare of Fith avenue slive with the manity. All the parks had a popular patronage, Madison, Union and Washington squares, the City Hal Park and the Battery being more than commonly ful Park and the listery being more than commonly to of loungers. From moon till supdown the street care bound up town and abundance of pussengers, the great majority on their way to the Central Park, where the buds were bursting into leaf and flower and the whole appearance of things bright and ples to the eye. On Fifth avenue when church vice was over, the various temples of wor ship empiled out on the silewalks a bose of fashionably dressed people who formed a dense procession, extending from end to end of the street almost from Washington square to the Central Park It was a well shod, well clad crowd, belying the ca-istence of hard times and affording such a spectacia in costly dry goods as perhaps no other street in the world coul! exhibit of a Sanday afternoon. There were no poor looking people among the prome Each one appeared to and to be independent of the effects of the Siver bill There were many bountful faces among the ladies an

and to be independent of the effects of the diver bill. There were many beautiful races among the ladies and the latest spring fashions were displayed to perfection on flyures as perfect as the Yeous de Medica. A number of foreigners were naticeable in the throng by the peculiar cut of their clothes and the manner of wearing their beards. These were chiefly Engishmen, judying from their sualwart build and self-conscious bearing, and the sight of the avenue must be furnished them some tool for refaction. Everyhous walks the avenue on Sunday. People who on week days will for their curringes to take them a block or two stroll for a mile of so on Sandays along the avenue on effect church service and before dinner time.

Between three and five o'clock all the great resorts in the Park—the mail, the ramble, the lake, the laby-rinth and the menagetre—was a mass of people. The mail was especially crowded and the sight was quite enlivening from the numerous bright thats in the costumes of the ladies, who were out in their best and bravest and quasiered in uncommonly large force. It has sandy bypaths loving couples talked soft nothing and seemed to consider the day particularly their own. The neighborhoed of the mindle lake was a favorite longing place and the origing which commands such an excellect prospect of this fine sheet of water was constantly occupied. The boats, for the first time this year, were in demand, and to moving to to and fire gave summit, especying their own continually occupied. The boats, for the first time this year, were in demand, and to moving to to and fire gave summit, especying the resource of people continually occupied its summit, especying the wide range of view it dommands over the park and violinity. The terrace next the mail, where the creative moderation in the matter of reats is most extensive. The next largest throng was at the menageric, where the airractions never seem to weary, though pretty much the was all that might be desired. A few weeks heace it will be better robed in tolin

filed the streets returning home demonstrated what charm the Park has for the people and how well they appreciated it.

There were thousands of people in Prospect Park. The trees beginning to becsom, the grass on the laws rich and verdant, presented a scene which attracted crowds of men, women and children, who journeyed there for only ment. The readways and drives were patronized by innumerable vehicles of every description, the wheels of which ground the dust late the particles which were taken up by the wind and torsed about in the most disconsiting manner to the pedestrinos. Despite the bright clear atmosphere which prevailed, shawls and spring wraps were comfortable, for unlike Central Park at this time of year, Prospect Park is swent by breezes from the bay, cold, though life giving. The boats on the lake were well patronized, as were also the Dairy and Shelter Cottage.

In anticipation of success in the effort to raise the funds necessary for the engagement of a band of music to give open air concerts every Saturday afternoon during the sammer season, the Park Commissioners have caused some needed improvements to be made in the brrangements for the comfort of the audience and the orchostra.

OUR COMPLAINT BOOK.

Nore.-Letters intended for this column must be companied by the writer's full name and address to insure attention. Complainants who are unwilling to comply with this rule simply waste time in writing. Write only on one side of the paper.—En. HERALD.]

A DANGEBOUS HOLE. TO THE ECITOR OF THE HERALD:-Please call the attention of the authorities to the large hole in the street in front of No. 369 Bowery.

My horse nearly broke his neck there Saturday night. There is no danger lamp on it after dark, and some one will certainly be killed there if it is not quickly attended to. D. H.

TO THE EDITOR OF THE HERALD :-to the lack of church accommodation for the Catholic of the uptown district. It is surprising that the needs of the Catholics of the upper end of the Nine teenth ward should go so long unnoticed by the dig-ntaries of the Church. At present there are hun-dreds of neopie moving up in that section, and it is very probable that one-quarter of this number are Catholics. Where are they to attend church? Surely not at the Dominican Church; that is impossible. A CATHOLIC.

THE HAMILTON-BURR DUELLING GROUND.

TO THE EDITOR OF THE HERALD: ceder tree beneath which Hamilton fell has been cut down recently. If I am right it was cut down some years ago, when the railrond was built, and did not stand on the cast side of the railrond, but on the west side. I think "J. W." has been mistaken in the tree

AN IMPRESSIVE HANGING.

CHARLES FONTAINE ANSWERS FOR THE MURDER OF HENRY DUNCAN IN MISSISSIPPI-SINGING ON THE SUAFFOLD - THE OFFICIATING CLEBS GYMAN A FORMER SLAVE.

[From the Memphis Avalanche, April 11.1 NEW ALBANY, Miss. April 6, 1878.
Yesterday Charies Fontaine dropped at the touch

f the trap and swung into eternity. The attendance at the tragic scone was quite large, fully three acres being covered with persons eager to witness the last act in an awful drama which embraces two murders and two broken necks. Fontaine came upon the scaffold with a positiont heart. He said he thanked God that he was not afraid to die, for he fully believed that he had received full pardon for his crimes through the merits of Christ's retemptive work. His exhortation was short, yet of such warmth that his colored friends, who gathered around the place of execution, began to shout quite tealously, making a scene which few people could have found not impressive.

A PARTING SONG. The officiating clorgymen upon the scaffold were The officiating clorgymen upon the scaffold were Rev. Isaac Smith (white) and Revs. Isaac Hawk and Stewart (colored). Rev. Mr. Hawk, although reared s slave, officiated with a dispuny of simple eloquence seidom surpassed if equalled. The old lamiliar hymn, "Snow Pity, Lord," was then sung after an assurance that all was well beyond. The prisoner poned in singing "On Jordan's Stormy Banks I Stand," After a fervent prayer by Rev. Mr. Hawk, and before the descending of the clergy from the scaffold, the prisoner asked that autother song be sung, which sommet to cause some delay with the preseners. The prisoner promptly gave out, with much composure, without any now, "Dark was the Night and Cold the Ground." The second verse in particular seemed to stir him with entitusiasun;—

Father, remove thy bitter cup.
If such be thy secred will,
it not, content to drink it up,
Thy pleasure I taint.
At the close of this our efficient Sheriff, J. J. Anderson, permitted many to ascend the scaffeld and bid
Fontains

Son, permitted many to ascend the scaffeld and bid Fontains

A LONG PARRWELL.

Some inquired of the doomed man II he had been well cared for while in prison. He emphatically stated that he had never lacked for kigd attention from Sheriff Anderson or for anything that he needed. He was then pinioned, the latal noise piaced around this neck, the clack cap drawn over his lace and the prop removed. The Sheriff then cut the tackle and Charles Fontaine dropped about four test. After a few shrugs of the shoulders and violent quiverings of the leet and himos and an effort to raise his hands and a gebite swaying to and fro, he became motion-lessly pendant from the cesm. After fifteen minutes for. Douglass pronounced life extinct and the cody was cut down and delivered to the dead man's friends.

Fontaine's crime was the murder of Henry Dancan,

[CONTINUED ON NINTH PAGE.]